

THE ANTI-SLAVERY BUGLE.

North. He entirely agreed with his colleague as to the character of the memorialists. Among them were those who had acquired in the compromise measures of 1850. There were also some engaged in the great mercantile interest. It was that great interest which, in the history of England, twice targeted measures for the prevention of "Algerine" slavery. Twice had it checked the humane efforts of Wilberforce to break up the African slave trade. It was the same great interest which, from solid motives, had in the constitution of the United States kept the slave trade in the hands of the American people. He had spoken against the trade in slaves and elsewhere. He was free to do so. For so doing, he would not throw himself upon the judgment of a Senate fresh from the passage of the Fugitive Slave Law. He would himself upon the judgment of his country and his God. He then read numerous extracts from his former speeches on this law, and avowed again the sentiment therein expressed. He referred to the sentiments expressed in Faneuil Hall by Mr. Adams, and others, preceding the resolution, in which they had declared that slavery was the law of God. A short distance from that sacred edifice, said he, and between it and the court house where the disgusting rites of sacrificing a human being to slavery were lately performed—near the spot which was first mentioned by the American Abolitionists in resisting slavery, and among the first victims was a colored person—near Boston are Concord and Lexington, where that resistance commenced which is crowning glory in Bunker Hill. He then read a pamphlet bearing the title of "The Stamp Act of 1765 and the Fugitive Slave Law of 1850." He further declared that the former was a harmless measure when contrasted with the latter.

Mr. Butler said that his idea on this question was, there ought not to be any necessity for a fugitive slave law. Under the Constitution, each State, if itself, ought to provide for the rendition of all fugitives from their masters. He had intended to the Senator who presented the memorial, and was pleased with his manner. There was a candor and sincerity about his remarks which required for them the highest respect. He regretted to hear him say that there was intense feeling at the North on this subject. While he had no objection to a reference to the memorial, he in all frankness desired to ask the Senator if the fires which he says are burning at the North, are not to be extinguished, and the goods to be accomplished by a report of a committee? If they report that the law ought not to be repealed, that will not satisfy any person who demands its repeal.

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done to shrink and avoid the responsibility of appearing to the world as a man having desecrated the Senate Chamber with his presence, and the Holy Evangelists with his lip.

Mr. Sumner followed in a long speech in his defense, from which the following are extracts:

Since I had the honor of addressing the Senate yesterday, various senators have spoken, and several have alluded to me in terms clearly beyond the sanction of parliamentary debate. Of this I make no complaint. If to them it seems proper and courteous, and parliamentary to unpack the heart with words, and 'fall a cursing like a very drab,' a scold, I will not interfere with the enjoyment which they find in such exposure of themselves. They have certainly shown their characters; two of them, the Senator from South Carolina and the Senator from Virginia, who sits immediately behind me, are not young. Their heads are empty enough by time; they did not speak from any exhibition of youth, but from the confirmed temper of age. It is melancholy to believe that they showed themselves as they are. It is charitable to believe that they are in reality better than they showed themselves. I think, sir, that I am not the only person on this floor who is listening to them in this debate. These two self-confident champions of the peculiar fanaticisms of the South, are reminding the striking words of Jefferson in picture, the influence of slavery, 'the whole country is a plantation stocked with slaves, a perpetual exercise of the most loiterous passion, the most unremitting despotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it, for man is an imitative animal.' The parent stock, the child looks on, catches the elements of wrath, puts on the same airs in the circle of smaller slaves, gives loose to his worst passions, and thus nursed and educated, and daily exercised in tyranny, cannot but be stamped with its odious peculiarities. The man must have seemed a plantation stocked with slaves, over which the lash of the overseer had free scope. There was little that fell from them which deserves reply. The Senator from South Carolina was disturbed when to his inquiry whether I would render personal assistance in reducing or returning (I use the words as equivalent) a fellow man to slavery, I exclaimed: 'Is thy servant a dog, that he should do this thing?' The Senator asks if there is any dog in the Constitution? He does not seem to think that, by the interpretation he has given to the Constitution, he has helped to nurture there, a regular slave-holding, blood-hound, trained to hunt negroes. No, Sir, I do not believe that there is any blood-hound, or even any dog, in the Constitution of the United States, but since the brief response which I made to the inquiry of the Senator has drawn upon me various attacks, all marked by grossness of language and manner, since I have been charged with openly declaring my purpose to violate the Constitution and to break the oath which I had taken at that desk, I shall be pardoned for showing simply how a few plain words will put all this down.

The authentic report in the *Globe* shows what I actually said, where that is read and reaches anything further, and understood; but the Senator who has been so swift in misrepresentation deserves to be exposed. To the inquiry whether I would render any personal assistance in surrendering a fellow man to bondage, I reply again, 'Is thy servant a dog, that he should do this thing?' and, looking at the Senator upon this Senate, I might ask fearfully how many there are in this body, if indeed there is a single Senator who could stoop to any such service. Until some one rises and openly confesses his willingness to become a slave-holder, I will not believe that there are any; and yet honorable and chivalrous Senators have been prompt to judge me, because I openly declared my abhorrence of a service at which every manly bosom must revolt. 'Sir, I have found in Baronne brave soldiers and good citizens, but not one executioner.' The noble and brave Governor of that place to Charles IX of France, when he ordered the massacre of St. Bartholomew, and such a spirit I think will yet breathe the people of this country, when pressed to the service of dogs. To the Senator who has been proposing, whether Massachusetts will, by State laws, carry out the offensive clause in the constitution, I reply that Massachusetts, at all times, has been ready to do her duty under the constitution as she understands it; and, I doubt not, will ever continue of this mind. More than this, I cannot say.

Communications.

LETTER FROM JOSEPH BARKER, NO. II.

BRETFLEY, Staffordshire, June 9th, 1854.

MY DEAR FRIEND: I will now, according to promise, tell you what the people of England, so far as I have been able to know, think about the war in which Europe is engaged.

And first, I was, on my arrival here, struck with the fact, that almost every one asked me what people in America thought of the war. All here seem anxious that the Americans should think in the right, and should believe that they will prove victorious. If one says, 'Many of the Americans are in favor of Russia—the ruling powers in America are in favor of Russia,' they are manifestly discouraged. If one says, 'The people of the free States are generally in favor of Turkey and her allies, and hope that Russia will get well beaten, it cheers and comforts them. I never before saw so clearly how much one nation is influenced by the opinions and feelings of other nations with regard to their doings; and I never felt how true it is that the reformers of one nation and government are the reformers of all nations and governments. Establish truth and righteousness, and make them popular in any mighty nation, and you strengthen truth and righteousness and weaken falsehood and wrong in every nation. You are perfectly right in asking for testimonies against slavery from the people of Europe. I see clearly that when the people of Europe remain silent with respect to American slavery, they strengthen the slaveholders; and that when they speak out against it, they strengthen the friends of freedom. Humanity is one. The man who freely speaks the truth, and boldly denounces wrong, blesses his whole race. Truth and virtue work as irresistibly as electricity, and their power spreads every where and lasts forever.

The opinions of the people here with respect to the war are various. Some few think it a foolish undertaking, and foretell defeat. Many think the Russians will beat. They say they are beating already. They refer to the disaster at Sinope, the loss of the Tiger, the crossing of the Danube, the fall of Silistria, &c., as proof. They look for further Russian successes. They have no great hope of the British soldiery or of the British generals. They look for more from the French soldiery than from the English. The manufacturers are beginning to be uneasy at the effect the war has had on trade. The work people are troubled at the high price of provisions. The middle classes do not like the doubling of the income tax. The farmers are pleased, for their produce is high. They make their fortunes in time of war.

On the whole, the war is popular. Many believe that Russia is the foe of civilization, and that it is necessary to keep her within bounds. They regard the government, the laws and the religion of England as perfect; and they cannot doubt that a war undertaken in their behalf must be successful. They think the English army the best and mightiest in the world, and they cannot think of being beaten. If all the papers and telegraphs con-

firmly were to say that the English forces had been defeated, they would not believe it. They would say there was some mistake. They can believe in nothing but English victories and Russian defeats. The capture of a few defenceless Russian trading vessels is a great thing in their eyes; while the loss of the Tiger, the forced inactivity of the British fleet and army, go for nothing. These are the people who believe that England never was beaten; that even in the American war, the English forces were always victorious, though the Government, in the end, by some strange mistake, let the Americans have their own way. These people remind me strongly of the proud old Jews, who thought that there was no nation that had such righteous laws, such excellent institutions, or that had God so high unto them, as they. 'There is no enchantment against Israel.'

It is amusing to hear some people talk about the war. 'I look at it as a holy war,' said a fat religiousist, who smelled rather strong of alcohol. 'We must have no Bible, no religious liberty, if Russia is not driven back,' he added. Others, more enlightened, think the Governments of France and England should have reformed themselves a little before undertaking so serious a war. They think the wrongs which the people suffer at home must always endanger the success of their armies abroad. They feel no interest in a war undertaken for the benefit of ruling families of the ruling order. They look to the people, and care only for their emancipation and welfare. They know that the present war has not been undertaken for the good of the masses, and they care not, therefore, for the result, except so far as the turn of events may favor the cause of the people. If the war should give the people of Europe a chance of freeing themselves, they would rejoice; if it should not, they will think of it with hate and bitterness. I go with this class myself. My sympathies are all with the masses. I care not a straw for emperors, kings or aristocrats. I think the people of Europe would be likelier to get their liberties if Russia should conquer, than if England, France and Turkey should triumph. The people would never be so quiet under a new tyranny as they are under the old ones. The despotism of a Russian conqueror would awake and unite them, whereas now they are divided and half asleep. I therefore rather wish for the success of Russia. I certainly wish for the downfall of the English Aristocracy. I hate the English Aristocracy more heartily than I can hate any other tyrannical, except the American slaveholding oligarchy. I hardly know whether I should make an exception at all. But I have never felt the weight of American tyranny as I have the weight of English tyranny. I may, therefore, be permitted to hate and loathe and curse the tyranny of the English Aristocrats as heartily, as fiercely as any other; and to long as eagerly and anxiously for its overthrow. And whether permitted or not, I am always likely to. It may be a little madness I am subject to; no matter, there it is, and there it is likely to remain. Madness or not, it is of long standing, and I believe, past cure. But I must not wander.

Well, you have seen, I suppose, the stir the papers are making about the English soldiers' dress and arms. The people have just found out, that the soldier's dress, instead of serving as a protection, and helping the free action of his limbs, exposes him to the greatest danger, and almost disables him. His colors are red and white, as if the object of his masters was to make it impossible for the enemy to miss seeing his mark. The belt and straps so compress his lungs that he can hardly breathe; while his cumbersome knapsack and heavy arms are intolerable in long marches or under a hot sun. The correspondent of the *Times*, who saw a regiment of ninety break up camp at Gallipoli for a march of only six miles, says that only forty were able to perform the march. Fifty out of the ninety broke down, and were left on the road, to finish their six miles' march when they could. Their chief weapon is the old musket, which takes four times more lead and powder than it ought, and only hits once in eight times, instead of missing only once in eight times. Marching and fighting must be dreadful work for men thus armed and clad. It would be folly to expect troops thus armed and clad to do great things on the battlefield. The account given by the *Times* correspondent of the French forces is favorable. They appear to be armed and clothed as soldiers should be. Their provisions, too, seem to be better than those supplied to the English forces. I fancy if much be done by the land forces in the war against Russia, it will have to be done by the French. The fleets are another power.

One thing is certain; the war is furnishing subjects for a great deal of talk. Every one has his plans for entrapping and destroying the Russians. Every one can tell you where the generals miss it. It is really ridiculous to hear the critics at work. I pity the poor creatures who must march and fight, and after all be censured by those who praise them were hoping to win.

The news from the seat of war is doubtful and contradictory, as usual, and very scanty as well. Events will not take place. Our fellow-sufferers in the Arabia were all expecting startling news. 'Three weeks' papers will be due,' said they, 'and we are sure to learn of something decisive on reaching Liverpool.' But they were all disappointed. Nothing at all had happened of great moment. Three weeks more have passed now; still, nothing of importance has taken place. Many are getting out of patience. Russia, they say, ought to be driven over the Danube, and forced back into their own country before this. To make matters worse, several of the PAPERS are saying that the allied forces are not going to risk a general battle at present, but to wait till disease and disaster shall reduce the Russian army and make them an easy prey. They expected the war to be as exciting as a novel or a play, and they find it not even a tolerable tale. I have been, thus far, of the number of those who expect little; and I have had the pleasure not to be greatly disappointed. Armies cannot kill each other by tens of thousands every day, for any great length of time. Those who cannot enjoy battle without daily tidings of wholesale butcheries, had better bespeak new moral constitutions. The present war will try such people very severely.

Those, too, who had been expecting the war to begin and end in a single summer, seem likely to be greatly disappointed. Those people look very queer when I tell them the war may last seven or fourteen years. When I ask them how many such wars have been going on in less than seven years, they are at a loss to know what to say. I confess, I shall not be astonished if the war should last many life years. It may not last so long; but it may last longer. Quarrels are very prodigious; they breed fast. One war may beget a dozen; and each of the dozen may beget a number more. To me, it seems likely that the war will be more general and complicated five years hence than now. Never did the world seem so ready for a general war as now. They are great sinners that they can take up

arms in the present state of the nations for any but the noblest objects, or under the stimulus of any thing short of necessity. But it is vain, perhaps, to speculate. My gloomy guesses may be as far from truth as some men's eager hopes. Perhaps we shall have no war at all. Perhaps the telegraph may bring us tidings of a reconciliation.

Well, war or no war, I will try so to spend my time, that I may be able to enjoy my life as it passes away and to look back on it when gone with pleasure. My happiness shall not depend on newspaper stories or telegraphic despatches. I will treasure up a recollection of labors undertaken for the good of mankind. I will give myself to the illumination and improvement of my race. On my farm I will plant the best trees I can find, and rear the best stock I can get; and in the world, I will sow the seeds of knowledge and virtue of peace and blessedness. And these my labors, and the hopes that my labors shall be successful; and the philanthropic labors of my fellow-men, and the belief that they too shall be successful; and the company and conversation of the good and noble souls I meet with everywhere, and the signs I everywhere see that truth is spreading, that freedom is gaining ground, and that mankind are moving on a little in the way of virtue and happiness, shall be my comfort and my joy. I have a cheerful faith. I believe that progress is the destiny of man,—that peace, while it lasts, and war, when it comes, shall both help this progress,—that every development of human character—those of Daniel Webster, Arnold Douglas, and Jay Everett, not excepted—shall aid the cause of humanity,—that there is a moral-chemical power in the words and deeds of such men as Garrison and Parker, in the words and deeds of all true-hearted reformers, that can turn even the dross of politics, the dregs of law, and the scum of senatorial and editorial eloquence to gold, and make even from priestly villany, popular superstition, and proud hypocrisy, a wholesome medicine for our suffering race. There is already more of good in man than many think,—more both of virtue and enjoyment,—and the good is growing faster than seems to be the case to many. Such, at least, is my belief. And this belief makes it both pleasant to labor, and easier to wait for the good that is yet to come. And something tells me, that the power to wait, the power to keep ourselves from great alarms and devouring cares, from hopelessness and fears, as needful as the will to labor and to suffer in the cause of man. It is well to be zealous, but not well to be in a hurry. It is well to be bold, but not well to be rash. It is well to be eager for the success of a generous undertaking, but not well to be anxious or fretful if it seem to fail. The more patiently and calmly we labor, the longer we shall live to labor. The freer we can keep ourselves from anxiety and fear, the more wisely shall we be able to form our plans, and the more surely to gain our ends. I will fix no time for the end of the war or the death of slavery. Nor will I allow myself to say that war shall come to an end, or slavery die, in this or that particular way. I will only say, that they shall die; and that every word of truth by good men spoken, and every generous deed by good men done, shall hasten their death. And I will speak true words, and do good deeds, as many as I can; and, taking my share of life's enjoyments, move cheerfully along, leaving the great powers of Truth and Love to work their happy wonders in the world in their own time, and after their own way.

The anti-slavery cause has made headway in England since we left. Almost every one who knows we are from America, talks about American slavery. All seem to have been hearing or reading on the subject. All speak of the guilt and inconsistency of America, and many speak with horror and amazement. I agree with them in all they can say against slavery and pro-slavery Americans; but I often feel my duty to add a few words on English tyranny, and aristocratic selfishness and cruelty. With my own readers and hearers this is not useful. They are as well acquainted with the evils around them as with the evils far away; and they are as zealous in the cause of reform at home as abroad. But with others it is otherwise. Many that prate about American slavery are not aware that thousands are starved to death in their own country, by a selfish and heartless system, which they themselves have been blindly or wickedly supporting their whole life long. When I explain to them the tendency of English land laws, corn laws, bounties laws, and English systems of taxation, and show them how they have all been framed so as to enrich the hereditary aristocratic legislators, at the expense of the laboring millions,—when I show them that the aristocratic misrule which they have always supported against English reformers, has caused the death of millions by the slow and frightful tortures of want and famine, they stare at me in speechless amazement. For they cannot gain any statements. They may find it harder to speak against the cruelty of their landlords, than against the meanness and villany of American slaveholders; but they know what I tell them is the truth. I don't suppose you have any ground to fear that my course will lessen the number of English abolitionists. But whether it does or not, I cannot change it. I can never cease to feel a peculiar interest in the class with which I so long and so grievously suffered. As my regard for the rights of oppressed Englishmen never prevented me from pleading the cause of oppressed Americans and Africans; so my regard for oppressed Americans and Africans can never prevent me from pleading the cause of oppressed and plundered Englishmen. I know it is so common in America for pro-slavery men to refer to the wrongs and sufferings of the working classes of Europe, as an excuse for screening from reprobation the accursed institution of American slavery, that both slaveholders and some abolitionists are prone to take it as a sign that a man is pro-slavery when he speaks of English institutions and English laws as I do. But they may learn, by and by, that a man may be true to humanity in one sphere, without being false to it in another, and that the real abolitionist is a friend of right and liberty for all, and a foe to oppression and wrong the whole world through. And, in truth, the most trustworthy abolitionists in England will be found amongst the most zealous reformers of home abuses. It may not be from such that you will get the most money, for most of them are poor; but you will get from them the heartiest sympathy. I suppose you are aware, that many of the abolitionists of England put creeds and churches Bibles and rank first, and the rights and liberties of mankind second. They would not speak or labor for the freedom of the slave, at the risk of their churches and creeds, or their sacred books, or their rank in life. If they found that they must either give up their labors for the slave, or endanger the peace or unity of their church, shake the faith of men in the Bible, or lose their place in the church, or their standing in society; they would at once give up their labors for the slave. They work for no reforms at home but such as are popular. They set themselves against no abuses or inequalities that are popular. They persecute reformers

that are as generously and wisely laboring for the oppressed in Europe, as you are for the oppressed in America. They would be as much ashamed to be found in company with a republican, or an opponent of the State priesthood, or an advocate of tetaotism, as Orville Dewey or Dr. Cox would be to be seen assisting in a meeting of American abolitionists.

The clergy and churches of England did never set themselves earnestly against slavery in the West Indies, till the slaveholders there began to persecute their missionaries. So long as the English missionaries were allowed to preach to the slaves, and form them into churches, and save their souls, they allowed the slaveholders to go on in their calling without disturbance. It was when the slaveholders imprudently interfered with the missionaries, that the missionaries began to preach against slaveholding, and the churches and priesthood to petition for its abolition. It was then, as now, every thing must give way to the Church; the Church must give way to nothing.

If your slaveholding churches and priests in America were to begin to denounce the English churches and priests as heretics and infidels; the English churches and priests would at once raise the cry of kidnapper, man-stealer, woman-whipper, slave-breeder against your American churches and clergy. But so long as they can agree on religious matters, and aid each other in church affairs, there is little ground to expect they will denounce each other's crimes and villanies.

Besides, the clergy and religious people here are as much mixed up with the drinking system, and with all the abominations of the high and middle ranks, as the priests and professors of America are with the abominations of slavery. There are thousands upon thousands of leading Christians in Great Britain and Ireland, and not a few ministers of the Gospel, who make and sell intoxicating drinks, let their buildings for brothels or gambling houses, deck out prostitutes, and receive payment from them, from the rewards of their iniquity, at the rate of a shilling, a crown, or a pound a week. I have known class-leaders hire houses, furnish them, put in prostitutes, clothe them, and set them up in business, and then live and support the church on the receipts. All do not commit themselves so far; but there are few who do not commit themselves to every popular or prevalent iniquity.

You cannot, therefore, calculate on the aid of such people, in your war against American slavery, except so far as the war is popular. And even then they will not help such you, when they find that your way of warring is unpopular. I am not about to try to cast up the amount of criminality chargeable on those people, nor am I about to give them any of my hard names. I content myself with saying how things stand with them, and what aid you are likely to get from them.

The abolitionists who used to be readers and hearers of mine, are mostly what are called heretics and infidels. Their theology is science, and their religion obedience to natural law. The churches and priesthoods will not work with them. The ladies' sewing circles will not admit them. If they work, they are obliged to work for the slave alone. They do work alone. They have sewing circles of their own. Some of them publish an anti-slavery periodical. Others raise contributions for your Boston Bazaar. But in some places they are too few and poor to organize for your help.

Then, again, your friends, when they have visited England, have seldom or never got into their company. The rich and orthodox have monopolized your delegates, and kept the poorer and more reformatory abolitionists at a distance. They have, in consequence, been discouraged. They are very modest at all times; and when spurned, they withdraw altogether. I am not blaming your delegates. They could not do otherwise, as they were placed. Yet these poorer and more radical reformers are, in truth, the most to be relied on for labors and sacrifices in the cause of freedom.

But the religious and priestly abolitionists are doing good. They are so situated that they are obliged to do something against American slavery. And I rejoice in what they do. And the more they do, the more they will be led to do. If they should so offend their American slaveholding brethren and sisters in Jesus as to cause a dissolution of partnership, they will do much more.

But I must close. My wife and I are well. Success to you in all your labors.

Yours, very affectionately,

JOSEPH BARKER.

CLEVELAND CORRESPONDENCE.

To the Editor of the Anti-Slavery Bugle:

DEAR SIR: Feeling that the present 'crisis' in the affairs of humanity, and more especially in the affairs of 'our beloved Union,' (of which we have heard so much hypocritical vaunting,) most imperiously demands the zealous and persevering labor of every friend of human liberty, justice and equality; and that the question is no longer one of party prejudice, personal animosity, or monied interest on the part of the friends of freedom, but that the impending struggle is to be a struggle between right and wrong, between liberty and oppression—a warfare of principle—eternal principle—which underlies every institution of (real) civilization, and is the very basis upon which rests all the security of our political and religious or social and domestic peace and happiness. And having recently been favored with an opportunity of perusing the columns of your valuable paper while visiting a friend who is a subscriber, and admiring the bold and uncompromising manner in which you advocate the rights of the bondman, I feel prompted by a deep sense of duty and gratitude for what little of the blessings of liberty we are yet permitted to enjoy, to contribute the 'mite' of influence which my humble condition may afford, to swell the mighty and rising tide of commendable indignation which seems to be fast pouring in upon the minds of the people of all classes in the free States (so called), and calls so loudly upon every man to be active in resisting, and forever opposing the barefaced aggressions of Southern avarice, in its altogether too successful attempt to trample upon the rights of humanity.

It seems that the slaveholding population of the United States, together with the dough-faced advocates of the accursed institution everywhere, are of the opinion that all the liberty-loving people of the land have joined the 'Know-Nothings,' and become in reality all which one might infer from the peculiarity of the cognomen.

But it is quite certain that they will find their mistake, if they carefully observe the simplest signs of the times, but perhaps more satisfactorily, if they continue their aggressions upon the rights of freemen, until indignation and vengeance are no longer suppressible, and they reap the 'just reward of their toil.' They talk much of a dissolution of the Union, which, if it ever existed, was dissolved long since, all but the name, and if that had been, it would have reflected much more honor upon the (to be) free nation of the North than has this Union with and submission to the slave power of the South. Demagogues tell us that the

Missouri Compromise, the Fugitive Slave Bill, and the infamous Nebraska Bill are all measures which have been adopted for the purpose of securing the perpetuity of the Union. Quere, how many such or similar measures will be required to attain this important object? And again, if obtained, where, upon this vast continent, will be found 'the land of the free?' If the Nebraska Bill is the great embodiment of the principles of liberty and universal justice, the 'Magna Charta' of freedom and human rights, regardless of color or Southern slaveholders, and pro-slavery men generally, so zealous in advocating its passage, and at present in striving to convince the people that 'all is right?' And if the Nebraska Bill is intended to secure the freedom of the soil of said territory, why were cunning politicians so careful to pass the Fugitive Slave Bill prior to the enactment of the Nebraska outrage? Can these questions be satisfactorily answered? And if they can, I have a few more to propose, and if they are satisfactorily answered, I shall become a pro-slavery advocate (of course). But until then, I remain firm in the love of liberty and eternal justice, determined to advocate the rights of all men to the last, Union or dissolution, it matters not. What is Union, compared with Liberty?

Yours, in love for humanity,

C. F. R.

Cleveland, June 29, 1854.

For the Bugle.

LINES.

Suggested by the perusal of the 'Cavea of the Deep,' by G. Benton Newcomb.

Not in the depths of the dark blue ocean,
'Neath its waves in their wild commotion,
Would I seek to rest!
On the faithless breast
Of the treacherous sea in her cold arms prest.
Through the coral bowers
Are gay with flowers,
That bloom in the quiet depths below;
Though pearls gleam bright, as the stars of night,
On the polished walls, of kingly halls,
Far down 'neath the billow's restless flow.

For stern is the soul of the dark blue ocean,
And the wrecking waves in their wild commotion
Have made a grave
Of each coral cave
For the old and the young, the fair and the brave.
The mother may wait
As the wrecking gale
Tosses the waves in its stormy sweep;
The wife may shriek from the rocky peak,
And maidens may tear their golden hair,
But in vain they sigh, and in vain they weep.

Then not in the depths of the dark blue ocean;
Far from the friend of my heart's devotion,
When life is past,
Would I rest at last
On the breast of the 'sea-mother' cold and vast;
But give me a grave
Where the willows wave
And the flowers spring forth from the dewy sod;
Where the warm tears shed o'er my lowly bed,
May grow more bright in the golden light
Of the king of the day—the emblem of God!

C. L. M.

HICKSITE QUAKERISM.

HARRISVILLE, Harrison Co.

Elias Hicks called the people away from priestcraft and sectarian attachments, but those that rule and disgrace his name now, have fallen back among Orthodox persecutors, as hundreds can testify.

To assert in their meetings your wish to be led by the spirit, instead of their discipline, is sufficient cause for disownment. That is speaking disrespectfully of their king.

But their days are numbered. The hand of the Most High hath written against them upon the wall. They have cast from them those who wished to save them

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